

The Southern Baptist EDUCATOR

News Journal of the Association of Southern Baptist Colleges and Schools

Volume LXIX, No. 3

Second Quarter-2005

ASBCS Annual Meeting Set for June 5-7 in San Antonio

The annual meeting and workshops of the Association of Southern Baptist Colleges and Schools will be June 5-7, 2005 at the Westin La Cantera Resort in San Antonio, Texas.

Three prominent educators will deliver the H.I. Hester Lectures at the meeting that is expected to draw more than 200 presidents, chief academic officers and administrators in five other disciplines.

David Warren, President of the National Association of Independent Colleges and Universities (NAICU), Washington, D.C., will speak on "Public Policy Issues Facing Independent Colleges and Universities."

Robert Andringa, President of the Council for Christian Colleges and Universities (CCCU), Washington, D.C., will address the topic "The Value of Working Together within the Larger Christian College Family."

Jim Rogers, President of the Southern Association of Colleges and Schools' Commission on Colleges, Atlanta, Georgia,

will address participants on "Accreditation Issues Facing Christian Colleges and Universities."

In addition to presidents and chief academic officers of the 53 member schools other administrators invited to the 2005 conference include chief financial officers, chief development officers, chief public relations officers, chief student affairs officers and denominational relations officers.

The annual meeting will begin on Sunday evening and conclude at noon on Tuesday (see conference agenda on pages 8-9 of this issue). A golf tournament for participants is planned for 2 p.m. Tuesday at the Arnold Palmer Course, Westin La Cantera Resort

The 15-member board of directors of the association will meet from 2:00-4:00 p.m. Sunday June 5.

During the three workshop sessions, two breakfasts and a luncheon, participants will explore topics specific to the seven areas of administrative discipline.

The hotel room rate is \$139 per night plus taxes and \$10 resort fee. Deadline for hotel reservations is May 2. Conference participants can make hotel reservations on line on the ASBCS website <www.baptistschools.org> or complete and fax the reservation form on page 15 of this issue.

Conference participants must register on the website at <www.baptistschools.org>. Conference registration fee is \$250 per conference participant which includes two breakfasts, a luncheon and the Monday evening banquet. Spouses registration is \$100 which includes a guided tour of the old Spanish Missions, including the Alamo; lunch at the historic Menger Hotel; a tour of the oldest Cathedral in the U.S., and a visit to the King William Section of the city. The tour will include a visit to El Mercado, the Mexican Market. Registrants should send a check for their registration fees made out to ASBCS c/o Tim Fields ASBCS, 8120 Sawyer Brown Rd., Suite 108, Nashville, TN 37221-1410. ■

Young Scholars in the Baptist Academy to Meet August 3-7 at Regents Park College in Oxford, England

by Elizabeth Newman

What is the vocation of Christian institutions of higher education today, particularly in the Baptist tradition? Even more, how ought we to understand the vocation of Baptist scholars?

Such questions assume that our educational institutions *have* a vocation, a calling from God that is shaping the campuses.

Yet in this day when so many academics are trained to work as isolated individuals, when disciplines often have little to do with each other, and when departments themselves are fragmented, the language of "vocation" can easily seem beside the point.

How might academics recover a faithful understanding of vocation so that it describes not only who they are as teachers and scholars, but also what our institutions are striving to be?

"Young Scholars in the Baptist Academy," sponsored by The Meetinghouse at Georgetown College, is convening younger Baptist scholars to address exactly these kinds of vocational questions.

"Young Scholars" is a program, now in its

second year, funded by the Lilly Endowment's initiative to support the 'theological exploration of vocation.'" explains Roger Ward, professor of philosophy at Georgetown, who directs the program and is assisted in planning by Andy Chambers, Missouri Baptist University; Doug Henry, Institute for Faith and Learning at Baylor University; Elizabeth Newman, Baptist Theological Seminary at Richmond; and Margaret Watkins Tate, Baylor University.

The program targets younger scholars who are still at the beginning of their academic journey. The program has the potential to impact the scholars own lives, and their students and institutions for years to come.

"I was fortunate to be able to participate in a similar kind of seminar (the Rhodes Consultation on the Future of the Church-Related College) years ago," says Newman. "It provided invaluable support and collegiality for me at the time. It also gave me theological ways to begin to think about the vocation of Christian colleges and universities."

"In our first meeting at Georgetown, we

carried on a five day conversation on the relationship between the Baptist tradition and Christian higher education. I would say that participants are keenly interested in understanding how the Christian faith intersects their calling as professors in Baptist institutions of higher learning."

Ward adds, "There is a growing sense among faithful, committed Christian scholars that their work is vital for the church and the kingdom of God. We are simply tapping into that passion."

The upcoming meeting of Young Scholars in the Baptist Academy will take place this summer, August 3-7, at Regents Park College in Oxford, England.

Participants will receive a stipend as well as room and board. The plan is to discuss participant essays as a springboard into deeper reflection on vocation, institution and identity as scholar and teacher.

For more information on "Young Scholars in the Baptist Academy," contact Roger Ward at Georgetown College, 400 East College Street, Georgetown, KY 40324 or via e-mail: <roger_ward@georgetowncollege.edu> ■

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Vol. LXIX, No. 3

Second Quarter 2005

Publisher: Bob R. Agee, executive director/treasurer, ASBCS

Managing Editor: Tim Fields, director of communications, ASBCS

Editorial Assistant: Tammy Drolsum, administrative assistant, ASBCS

The Southern Baptist Educator (ISSN 0038-3848) is a news magazine published quarterly for administrators, faculty, staff, trustees and friends of member schools by the Association of Southern Baptist Colleges and Schools.

POSTMASTER: Send address changes to:

Association of Southern Baptist Colleges and Schools
8120 Sawyer Brown Road, Suite 108
Nashville, TN 37221-1410

To contact the publisher write:
Bob Agee, executive director, ASBCS
P. O. Box 11655 Jackson, TN 38308-0127
E-mail: bob_agee@baptistschools.org

Send news items to:
The Educator
E-mail: tim_fields@baptistschools.org
8120 Sawyer Brown Road, Suite 108
Nashville, TN 37221-1410
Fax: (615) 662-1396 • Phone: (615) 673-1896

"Legal Notes" is designed to provide accurate and authoritative information on legal issues facing Southern Baptist-related higher education. It is provided with the understanding that the publisher and editors are not engaged in rendering legal counsel. "Legal Notes" is not intended as a substitute for the services of a legal professional. If your institution needs legal counsel, a competent attorney should be consulted.

Annual subscription is \$8.00.

Legal Notes: FERPA Regulations

What Information May a College or University Give to a Student's Parents



by Jim Guenther

Parents often want the school to tell them how Junior is doing, why his grade was what it was, or what he did to get himself put on probation or expelled. Sometimes the school cannot legally answer these parental inquiries because Junior has some privacy rights—even from his parents.

The Federal Educational Rights and Privacy Act (also referred to as both FERPA and the Buckley Amendment) affords students of institutions of higher education certain

rights regarding their "education records."

One of these rights is to have some control over the disclosure of those records.

Sometimes, parents have trouble understanding that Congress has given their child some significant privacy rights which the school must honor. Except in certain cases, the school may not disclose the student's education records without the student's consent.

So, if a parent wants some answers, the school may advise the parent that the student will need to sign a consent in order for the school to provide the answers. Or, the school may advise the parent that part of the higher education experience involves the maturation of the child, and the school does not choose to provide the parents those records which the school may legally provide if it wishes; the school may tell the parents they should ask the child for the records.

Part of the reason parents may find this frustrating is that back when the student was a sixteen year old in high school, this same federal law gave the parents all these rights.

What happened? When the child went to college, the rights the parent had enjoyed became the child's rights.

A higher education student personally holds FERPA rights without regard to the student's age or his dependency on parents; parents of college and university students have no rights under FERPA.

If the parent is asking for "education

records" then FERPA regulates the disclosure. The law says education records are all "those records that are directly related to a student; and maintained by an educational . . . institution . . ."

But, the law specifically says the following are not education records:

1. Sole Possession Records. Those education records created and maintained in the sole possession of the creator.
2. Law enforcement unit records;
3. Employment records;
4. Medical records
5. Alumni records.

...parents of college and university students have no rights under FERPA.

When may a school give a student's parents the student's education records without the student's consent?

- The school may, but is not required to, disclose any records of the student without the student's consent, to the student's parents if the student is an IRS-recognized dependent of his parent.

- The school may, but is not required to, disclose to the parents of a student who is under the age of twenty-one, the school's determination that the student committed a disciplinary violation or the violation of law governing the use or possession of alcohol or controlled substance.

- The school may, but is not required to, disclose to anyone, including parents, the final results of a disciplinary proceeding against the student if the school determines

- (a) that the student is an "alleged perpetrator" of a "crime of violence" or "non-forcible sex offense," and
- (b) it is determined in the school's disciplinary proceedings that the student has violated the school's rules or policies.

- Finally, the school may, but is not required to, disclose to "appropriate parties," which may be deemed to include parents, records of the student in the event of a health or safety emergency.

That's it. ■

Jim Guenther is a partner in the law firm of Guenther, Jordan & Price, P.C. in Nashville, Tennessee, (615) 329-2100.

COMMENT: Baptist Education in the Public Forum

Bob R. Agee, Executive Director, ASBCS



The family of colleges, universities and academies that comprise the membership of the Association of Southern Baptist Colleges and Schools continue to distinguish themselves as leaders and pacesetters in the wider arena of education in the United States. Even though much of our thought has to be directed at ways we can serve our church constituencies and work to maintain positive healthy relationships with the denominational bodies to which we relate, our schools still emerge on every corner as some of the “best of the best.”



Bob R. Agee

In the area of academic reputation, national ranking services continue to put the spotlight on our schools with many of them listed in the top ten in their categories. When it comes to competing with peer institutions in areas such as pass rate on state teacher education exams, pass rate on licensure exams in other professional fields, and acceptance rate into medical schools and other graduate programs, our schools compare exceedingly well with even the most prestigious undergraduate institutions.

In the area of athletics, national championship competitions always have ASBCS member schools in the running. At least one national champion in indoor track and one in women’s basketball this Spring alone plus several schools which were in the national championship picture in NCAA Div. II and III in football.

March Madness for NAIA included a total of sixteen men’s and women’s teams competing in the national tournaments.

We must never take lightly our place in the public forum. ASBCS member schools are major players in the national higher education scene. Our presidents and other staff members in our schools frequently surface to hold the highest offices in prominent national educational associations. This year’s annual meeting program puts the spotlight on the significant issues we deal with daily as our schools participate in the larger arenas. The 2005 Hester Lectures call us to consider our role and the issues we face in three major areas of concern.

Christian/Baptist educational institutions operate within the context of a vast array of public policy issues. It is imperative that we stay abreast of those issues and in an informed way, think about our place and our responsibilities in both preserving the right to remain distinctively Christian and in advancing the privilege of maintaining our independence.

Dr. David Warren, President of the National Association of Independent Colleges and Universities (NAICU), will help us explore those public policy issues facing the family of independent colleges and universities.

Christian/Baptist educational institutions operate within the context of a much larger family of Christian colleges and universities which are just as serious about their faith heritage as we are. Most

major denominations have a family of schools to which they relate in one way or another. The larger family of evangelical Christian colleges and universities have formed a Council which works together to advance the cause of quality distinctively Christian education. At our annual meeting, Dr. Robert Andringa, President of the Council for Christian Colleges and Universities (CCCU), will address the topic of the value of ASBCS schools working cooperatively and congenially with other faith families to advance the greater cause of Christian education in the world.

Christian/Baptist educational institutions operate within the context of the unique peer

review process we call regional accreditation. The United States is the only nation with such peer review processes. There are issues within both program accreditation and regional accreditation which have a bearing on the way we function in the public forum and at the same time remain true to our faith heritage.

Dr. Jim Rogers, President of the Southern Association of Colleges and Schools’ Commission on Colleges, will address the subject of accreditation issues facing Christian colleges and universities today.

Hopefully, we will come away from the annual meeting in San Antonio with a much broader understanding of the issues we face as we consider our role and plan our work as part of the larger arena of education in the United States. We’ll see you in San Antonio. ■

ASBCS member schools are major players in the national higher education scene.



Don't forget to register for the ASBCS annual Meeting and Workshops
June 5-7, Westin La Cantera Resort, San Antonio, Texas
go to www.baptistschools.org and register online.

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Make hotel reservations on line at www.bapistschools.org



Westin La Cantera Resort

The Ultimate Why: *My Calling*

**John Marson Dunaway, Director
Mercer Commons: A Center for Faith, Learning & Vocation
Mercer University**

Editor's note: This essay began as a sermon at Mercer University Worship and was delivered in briefer form at the Baylor conference "Christianity and the Soul of the University" last year and will appear in that form in a book of sermons to be published next year by Mercer University Press.

“Answering the call of our Creator is ‘the ultimate why’ for living, the highest source of purpose in human existence. ... Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service.” —Os Guinness, *The Call*.



John Dunaway

Beginnings

My mother's father, Benjamin Comstock Matteson, was a Methodist preacher. We often noted with glee that Grandy was a preacher known as "B.C." and that he was serving the Methodist Church at Bethlehem, Georgia, when his daughter Mary was born. He was already retired by the time I was in school, and so my memories of him were of things he did around the house: building the fire in the mornings, reading the paper with his magnifying glass, and listening to the Atlanta Crackers on the radio. When people asked me, "What do you want to be when you grow up?" my usual response was that I just wanted to be a preacher like Grandy so I wouldn't have to go to work every day.

When I think back over the moments in my life that seem most likely to have been determinative in the process of seeking out the fuller meaning of my own vocation, I think of a sermon I heard when I was about 8 years old in Rockmart (Georgia) Methodist Church. Rev. Henry Dillard's text was "Be ye doers of the word and not hearers only," and I could have sworn he was preaching every word directly to me alone. The only problem was that in my mind I was being faced with only two choices: be a doer, which meant a minister, or a hearer only. Laypersons were clearly placed in the latter category and thus were second-class Christians, I concluded.

During junior and senior high school I went every summer to the Methodist youth camp, Camp Glisson, near Dahlonega, Georgia. I enjoyed meeting new people whose faith challenged me, and I always had a mountaintop experience. One summer the inspirational climax at Glisson made me feel that God was calling me into what we used to call "full-time Christian service." When I got home, my parents set up a meeting with our minister and he helped me apply for the local preacher's license, which was the first step toward becoming a Methodist minister. When I entered Duke University in 1963 as a green freshman I was admitted with a "Christian Vocations Scholarship."

The notion I got at Camp Glisson that I was being called to preach was what I will call the "myth of full-time Christian service." But somewhere during my undergraduate experience, along my way toward full-time Christian service I got waylaid, seduced by the French language and culture!

As a student at Duke University I was fortunate to have Wallace Fowlie as a mentor. For one year as an undergraduate and then throughout my graduate work, I was inspired by his example as a teacher/scholar. Fowlie was an only child and unmarried, so his only family was his students. He took us under wing, invited many of us to

dinner or a movie from time to time, and advised us on how to develop our gifts. The moment of epiphany came for me in the French literature survey class in 1965 where Fowlie made Mallarmé's dense symbolist sonnet on the swan¹ come to life for me. The poem—which is couched in jumbled syntax and elliptical language, chock-full of symbolism that seemed impenetrable to my untutored sophomore intellect—under the wand of Fowlie's lecturing magic, sprang forth into brilliant clarity for me like a flower blooming. It was such a thrill to be a part of the moment, and I think at that instant the teacher's vocation was born in me. I wanted to unpack the exquisite beauties of great literature for my own students some day.

As I got to know Wallace Fowlie he quickly inspired in me the other voca-

tion of writer. Of course, having a roommate who was a poet contributed significantly as well. Fowlie's example, though, was the supreme one for me. For him, writing was a noble calling. He often reminded us that one of the most important ingredients in making a good writer was the discipline of writing regularly. He told me repeatedly to try to write at least a page every day, even if it was only in my journal. It became obvious to me that writing was what gave Fowlie's life meaning. It was an indispensable part of his identity. Because Fowlie became like a second father to me and because I took him as one of my most cherished role models, I began my teaching career with a strong notion of writing as the ultimate call on my life. If I went too long without actively making progress on a writing project, I felt frustrated and unfulfilled.

"Full-Time Christian Service" vs. "Daily Life as a Metaphor with a Divine Significance"

Since I began my teaching career at Mercer University in 1972, there have been times when I wondered whether I had chosen the right profession: sometimes because we were struggling to make ends meet on a teacher's salary, sometimes because I didn't seem to be moving up the academic ladder toward a position at a large research university, and sometimes wondering if what I taught or wrote about was important to anybody. There were also times when I felt a wonderful exhilaration that sustained me: a moment of epiphany and real intellectual excitement in the classroom, a book accepted for publication, or an encouraging word from a colleague or administrator.

We all long for clarity of calling, but it can be a deeply mysterious matter. Os Guinness writes: "In many cases a clear sense of calling comes only through a time of searching, including trial and error. And what may be clear to us in our twenties may be far more mysterious in our fifties because God's complete designs for us are never fully understood, let alone fulfilled, in this life."²

He cites the case of Alexander Solzhenitsyn, the prophetic Russian dissident writer, whose vocation dawned upon him in his mid-fifties: "I drifted into literature unthinkingly," said [Solzhenitsyn], "...and hate to think what sort of writer I would have become." But his sense of calling grew out of his experiences of the Gulag, his deadly struggle to write, the miracle of his cure from cancer, his conversion through a Jewish follower of Jesus, and his deepening burden to put "the dying wish of the millions" on record" (53).

During my third year at Mercer (1975) I had a personal revival, an experience of intimacy with God that caused me to re-evaluate all my

We all long for clarity of calling, but it can be a deeply mysterious matter.

as a *Christian Professor*

life's commitments. I determined at that time that in order to live a life that really matters, I would have to place all my personal and professional aspirations under the lordship of Christ. I began to realize that in deciding not to go to seminary I had not missed my calling. I was beginning to put to rest my own personal version of the "myth of full-time Christian service."

In the Middle Ages, the monastic movement started as a reform that reminded the increasingly secularized church that one could still take seriously the radical commands to holiness in the Gospel. Yet eventually it had the opposite effect, since monks and nuns were viewed as the designated specialists in holy living. Martin Luther wrote that "the menial housework of a manservant or maidservant is often more acceptable to God than all the fastings and other works of a monk or priest."³ Writing about the 'Estate of Marriage' in 1522, Luther declared that, "God and the angels smile when a man changes a diaper."⁴

In the twentieth century Jacques Maritain, in his writings on the role of the church in establishing social justice, insisted that we need a renewed notion of saintliness. He wished to re-examine the distinction between secular and sacred vocations, since the Gospel, he affirmed, by its very nature must suffuse every aspect of the Christian's secular activity. "The man (*sic*) engaged in this secular or temporal order of activities can and must, like the man engaged in the sacred order, tend toward sanctity."⁵ Indeed, the priesthood of all believers means that anyone who undertakes to follow Jesus has a ministry.

The first inclination of William Wilberforce, upon his conversion in 1785 at the age of 25, was to give up politics for the ministry. Fortunately, the Rev. John Newton—the converted slave trader who wrote "Amazing Grace"—persuaded Wilberforce that God had actually called him into politics rather than the ministry. After prayerful consideration, Wilberforce decided that Newton was right. He led the parliamentary fight to abolish the slave trade in England at a time when such a crusade was extraordinarily unpopular. He wrote in his journal in 1788: "My walk is a public one. My business is in the world; and I must mix in the assemblies of men, or quit the post that Providence seems to have assigned me."⁶ The myth of "full-time Christian service" had almost robbed history of one of our great reformers.

The French philosopher Simone Weil is the writer who has probably influenced my thinking more than any other, and the profoundly spiritual significance of work was one of the most central truths in her writings. In *The Need for Roots* she wrote that labor (and she had physical labor particularly in mind) should be the spiritual core of a well-ordered society. "Manual labor is either a degrading servitude for the soul or a sacrifice. In the case of working in the fields, the link with the Eucharist, if only it is felt, is sufficient to make of it a sacrifice."⁷

She recalls the innumerable comparisons in Jesus' teachings between the life of the spirit and the daily life of the planter. The comparisons are extended to all professions and trades in her philosophy, but particularly to manual labor. The manual laborer, whether on a farm or in a factory, burns or consumes his or her flesh and transforms it into energy as a machine burns fuel, thus giving one's body and blood to be transformed into the fruits of one's labor (crops, livestock, manufactured goods). In each trade, Weil identifies the relation to the Gospel in this rich biblical anagoge of work. "What is needed is ... to find and define for each aspect of social life its specific link with Christ. ... Thus, as religious life is distributed in orders corresponding to vocations, so in like manner would social life appear as an edifice of distinct vocations converging in Christ. ... It is a question of transforming, in the largest possible measure, daily life itself

into a metaphor with a divine significance, a parable" (Weil 23, 34).

Those of us who are teachers should remember that Jesus was the master teacher and read the Gospels from that perspective as a guide. Doctors can model their careers after the Great Physician. Builders can see him as the carpenter's apprentice. Others can look for the many lessons in the Gospels concerning business, finance, the military, and so on.

What is a Christian intellectual?

In *Habits of the Mind: Intellectual Life as a Christian Calling*, James Sire explores the question, "What is a Christian intellectual?" His answer surprises him: "I saw that the intellectual disciplines were almost identical to the spiritual disciplines."⁸ He first defines, to his satisfaction, the word *intellectual*. A Christian baker, accountant, or soldier, he then reasons, is one who practices his or her trade to the glory of God. Thus a Christian intellectual would be everything an intellectual is, but to the glory of God. "But I soon discovered," writes Sire, "that we cannot simply take the notion of *Christian* and add it to the notion of *intellectual* and achieve our goal. The entire concept of *intellectual* becomes transformed as the implications of 'to the glory of God' are fleshed out" (88-89). Indeed, in order to be a true Christian intellectual, according to Sire, one must "cultivate a passion for holiness, a passion to become like Jesus" (90-91). For, as Dallas Willard has so persuasively demonstrated, Jesus was the smartest man who ever lived.⁹

The essence of a Christian intellectual's duty in life, then, is threefold: to learn the truth, to tell the truth, and to live it out. Sire provides a schematization of the intellectual virtues organized according to four categories:

acquisition virtues, application virtues, maintenance virtues, and communication virtues. The list is well conceived and is a useful inventory. The first thing one notices, perhaps, is that he has included humility under each of the four rubrics. All the other intellectual virtues, even the all-important passion for truth or holiness, are liable, in an excess of intellectual zeal, to become arrogance. As academics, we should not have to be reminded of the constant danger of intellectual pride. We are so consumed by the accoutrements of academic status: degrees, titles, grants, honors, endowed chairs, and we sometimes seem to be the least willing people in society to say those dreadfully unpleasant three little words: "I was wrong." Simone Weil points out that one of the most powerful of all learning tools is self-correction of errors, and in my own teaching career I have found, much to my surprise, that one of the best ways to gain the respect of my students is to point out and apologize for my own mistakes in class.¹⁰ Sire writes: "Our very assurance that we as Christians are in possession of the truth has been and continues to be a barrier to others' learning the truth we claim to know" (123). He also quotes Richard John Neuhaus: "Few things have contributed so powerfully to the unbelief of the modern and postmodern world as the pretension of Christians to know more than we do. ... If Christians exhibited more intellectual patience, modesty, curiosity, and sense of adventure, there would be fewer atheists in the world, both of the

I have found, much to my surprise, that one of the best ways to gain the respect of my students is to point out and apologize for my own mistakes in class.

(continued on page 6)

My Calling...

(continued from page 5)

rationalist and the postmodern varieties” (123).

Should his readers wish to ask how humility is to be acquired, Sire has a ready and simple answer: rereading the Sermon on the Mount as it was meant to be heard—that is, with the intention of obeying. He also speaks, as we might expect, of the importance of prayer for the purification of the intellect. He quotes Henry Simmons: “Too many of us are thinking these days as the world thinks because we do not begin our thinking by thinking about God. Only by paying attention to God will we experience the ecstasy that leads to wisdom. Prayer is that work, that disciplined attentiveness” (135). “Prayer is a requisite for thinking well,” continues Sire. We should “petition for creativity, clarity, and insight” (137).

But how can there be a distinctively Christian way of teaching and researching in less value-laden disciplines such as mathematics, the natural sciences, or even foreign language? Sire writes, “I suspect that there are many more Christian academics than those whose academic papers reflect a Christian worldview. This may not seem so trouble-

Students do pay attention to us, sometimes when we least expect it, so this responsibility is never to be taken lightly.

some in mathematics and the natural sciences ... but in the study of biological origins, and certainly in psychology, sociology, and anthropology, as well as history,

literature and the arts, some revealed truths of the Christian worldview are so relevant that not to bring them into the picture constitutes *living a lie*” (218-219). Now in the epistle of James (3:1), we are warned, “Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness.” James was mainly referring to teachers of God’s word, but his injunction certainly applies to Christians in the academic world. Christian intellectuals are indeed called by God to learn and to tell the truth in their research and to live out the truth, not a lie, in the world. Ideas do have consequences. Students do pay attention to us, sometimes when we least expect it, so this responsibility is never to be taken lightly.

I daresay all of us have at one time or other proclaimed to the world that we chose our profession out of a desire to seek knowledge. We enjoyed the pursuit of learning. The academic life may not be the best path to wealth and fame, but it does offer great personal fulfillment. Saint Bernard of Clairvaux, a man whose pursuit of truth was certainly guided by purity of spirit, can help us examine our own professional motivations. “There are many,” he says, “who seek knowledge for the sake of knowledge: that is curiosity. There are others who desire to know in order that they may be known: that is vanity. Others seek knowledge in order to sell it: that is dishonorable. But there are some who seek knowledge in order to edify others: that is love [*caritas*]” (216).

Freedom to Find One’s Calling is a Privilege

We Americans must realize that to have the freedom to find one’s calling is a rare privilege, not a guaranteed entitlement. For most of the world, one’s work is only a way of making a living, and any job at all is hard enough to find. To be able to earn a living doing what we enjoy most, and what we feel uniquely gifted for, is a rich blessing indeed.

Recently I attended a memorial service for Thelma Ross, Mercer’s beloved T-Lady. Friends and family told how this uneducated African-American girl had gone to work at the Mercer cafeteria at age 14, how she became the basketball Bears’ number one fan, mother confessor to

so many students, and eventually a star—if unofficial—recruiter for the admissions office. One colleague told how during her more than 50 years of service to Mercer she saved money from her paycheck regularly to contribute toward scholarships for minority students. Though she never got a college degree and never had the kind of job most people would want, she was able to find her vocation in life. Vocation is as much who we are as what we do. She also reminds us of St. Paul, who earned his living as a tentmaker so that he would not be a financial burden on the churches he served. Sometimes our job is not really our calling, although I think we ARE all called to excellence in whatever task we face: “Do everything as unto the Lord.” Philippians 3:10 reminds us, too, that calling has more to do with our relationship with God than with which profession we choose. As Os Guinness puts it, “Our primary calling as followers of Christ is by him, to him, and for him. ... Our secondary calling, considering who God is as sovereign, is that everyone, everywhere, and in everything should think, speak, live and act entirely for him” (31).

Vocation vs. Ambition

We may be able without too much of a stretch to distinguish between vocation and careerism, but it is a subtler distinction when we come to vocation as opposed to ambition. My early dream of becoming a publishing scholar at a great research university was probably a socially scripted version of a success track that appealed to my own personal ambition. In a similar vein, Brian Mahan’s book starts with the case of the senior who tells him that she’s been accepted by Yale Law School but has decided to go into the Peace Corps instead. He offers it as a classic example of diametrical opposition between idealistic vocation and socially scripted role models for personal fulfillment. The student’s choice turns out to be regarded by her peers as a totally incomprehensible scandal, so taken in are they by the scripted story of success.¹¹

Mahan uses Tolstoy’s *The Death of Ivan Ilyich* as an example of pursuing a “prefabricated envisioned self.” Ivan’s life is so inauthentic and so wrapped up in the scripted role he has adopted that the voice of his soul asks him three times, “What do you want?” and he is never able to answer.¹² Mahan rightly points to a seemingly prevalent symptom of the socially scripted roles that we often accept in place of vocation. He calls them “moments of invidious comparison.” I have had my own moments of invidious comparison, in which I envied others’ good fortune, because it resembled the scripted ambitions I had appropriated for myself. Those moments include: in my youth, when another player, who had not achieved my own level of success on my high-school football team, was chosen Most Valuable Back, an honor that I not only coveted but fully expected to win; or in adulthood, when other colleagues got jobs at big research universities or when they got endowed chairs or other honors I thought I deserved. All these moments made me feel that life wasn’t fair, that I was not receiving my just desserts. I tried to dismiss them by telling myself (and my wife) that those things weren’t really that important to me. Yet there was still a feeling of discontent in the back of my mind that I was unable to argue away. I was finally able to face those tendencies toward invidious comparison thanks to a conference for Christian faculty in 2002, where University of Virginia economist Kenneth Elzinga spoke on the topic of what motivates us as academics. I was deeply convicted of my own egoism when he talked about how we academics seem to long for recognition, honors, awards, fame, and, yes, even money, rather than being motivated to serve our God, our students, and our colleagues.

When I had my “Aldersgate experience,” as John Wesley would have called it, in 1975, I prayed that God would baptize my pen, as it were, that whatever I wrote would be useful in the building of his kingdom. Although I still believe that writing is an important part of my calling, I have begun in recent years to understand the unique call on my life to include much more than that. There have been times in my life when I have felt a deep certainty of being engaged in exactly what God

wanted me to be doing. Such was the case when I went on short-term mission trips to Latvia, Kazakhstan, and the Congo with my missionary friend Bruce McDonald. “When I know my calling and live it out, I am actually and literally part of fulfilling God’s purpose.”¹³ Yet that certainty of flowing in the divine call on one’s life is not limited to mission trips. It can lie just as surely in the less glamorous duties of a college teacher: reading to stay abreast in one’s field, laborious preparations, even grading the dreaded papers.

Parker Palmer tells of his horrid bout with clinical depression that he believes was caused primarily by not listening to the authentic self within him, by pursuing bogus scripted versions of his true calling.

Palmer writes, “Today I understand vocation quite differently—not as a goal to be achieved but as a gift to be received. Discovering vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess. Vocation does not come from a voice ‘out there’ calling me to become something I am not. It comes from a voice ‘in here’ calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God.”¹⁴

This attentiveness to our true inner self is decidedly not to be understood as being in conflict with the attentiveness to the voice of God. I believe they go hand-in-hand, as in so many biblical stories of calling.

Samuel and the Voice

One of the true classics in the literature of vocation is found in the biblical story of young Samuel. We think of Samuel as one of the most fearless prophets of Yahweh. He didn’t hesitate to upbraid Israel’s first king, who stood a head taller than everyone else in the realm, both in physical stature and in power and prestige. Yet in chapter three of I Samuel, the writer tells us that “Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him” (v. 7). Like many of us, the young Samuel had no experience in receiving instructions from God. Furthermore, we learn in the beginning of the chapter that, “the word of the Lord was rare in those days; there was no frequent vision” (v. 1). It was a time of spiritual drought. Samuel was in training for full-time Christian service because his mother had offered him to God in gratitude for healing her barrenness. Thus, the venerable Eli had to instruct the lad: “Go, lie down; and if he calls you, you shall say, ‘Speak, Lord, for thy servant hears’” (v. 9).

If I could have one miracle from God today it would be that a latter-day Samuel in our midst who is being pursued by a mysterious Voice would somehow be better enabled to listen, to discern and to obey. The word of the Lord is indeed rare in the academy these days. There is no frequent vision. We are hearing voices all around us, soliciting our attention. Is there a mysteriously still small voice to be found in all that noise? Will we go lie down in the silence of solitude and wait for it to return? Will we, too, say, “Speak, Lord, for thy servant hears”?

Responding as Samuel did to the Lord’s call requires a focused life. Kierkegaard once said that “purity of heart is to desire but one thing.” Especially in the context of college life, we are surrounded on every side by voices calling us to get involved in various commitments, many of which are in themselves harmless enough. But according to Os Guinness, “calling is a ‘yes’ to God that carries a ‘no’ to the chaos of modern demands” (180). Asking God to help us examine our priorities is a discipline that we must not neglect in order to “press on toward the upward call of God.”

I have a dream. I have a vision or a calling that I believe has been given me by God. In the past few years it has increasingly informed my teaching, my research and my writing. Professors have a unique opportunity to exert an impact on young people who are at a critical point in their lives. As they pass through my classroom, I pray that I will be able in some small way to communicate to them the joy of knowing our Creator. I pray that they will not just learn their French conjugations or wrestle with the Great Books intellectually, but that their hearts and souls will be touched by the Master whom I serve. I pray that I will be able to serve them, too, and that I can communicate this vision to my faculty colleagues. In short, I pray that my teaching

career can be transformed by the Holy Spirit into a ministry.

One of the most mysteriously powerful things about calling is that it is at the heart of God’s creativity. We

know according to Genesis that as Creator he called the worlds into being. We know that in giving Adam the privilege of naming the animals he also gave him dominion over them. We recall that repeatedly those whom God called for special purposes were given new names by him: Abram/Abraham, Jacob/Israel, Simon Peter, Saul/Paul. Have you ever wondered why Mary and Joseph were given their firstborn’s name before he was born? The name Jesus, of course, means “he shall save.” I think the Father had chosen that name from time immemorial, knowing what his unspeakable mission would be. Thus he was called the Lamb slain from the foundation of the world. In Revelation we’re told that “to him who conquers I will give ... a white stone, with a new name written on the stone which no one knows except him who receives it (2:17).” It is only in glory, when we see him face-to-face, no longer through a glass darkly, that we will know with perfect clarity our true calling. Only our Creator can bestow upon us our true name, summing up the deepest identity and purpose of our existence, the blossoming and perfection and completeness of our individual destiny. When he gives us that stone with the new name, it will be as if he were saying, “In thee also am I well pleased.”

May we each hear that wonderful blessing from the Father’s lips, and may we each be able to say to the Father at the end of our lives, as did the One who was and is the Lamb slain from the foundation of the world, “I have glorified thee on earth by completing the work thou hast given me to do.”

Endnotes

1. “Le vierge, le vivace et le bel aujourd’hui ...”
2. Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville: Word Publishing, 1998) 52.
3. Cited in Guinness 33.
4. Cited in Guinness 34.
5. Jacques Maritain, *Integral Humanism: Temporal and Spiritual Problems of a New Christendom*, trans. Joseph W. Evans (Notre Dame, IN: University of Notre Dame Press, 1973) 124.
6. Cited in Guinness 29.
7. Simone Weil, *Pensées sans ordre concernant l’amour de Dieu* (Paris: Gallimard, 1962) 25. All quotations from this book are my translation.
8. James W. Sire, *Habits of the Mind: Intellectual Life as a Christian Calling* (Downer’s Grove, IL: InterVarsity Press, 2000) 14.
9. Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: Harper, 1998).
10. In this regard, I know of few more profitable short texts for the Christian professor (as well as the Christian student) than Weil’s “Reflections on the Right Use of School Studies with a View to the Love of God,” found in *Waiting for God*, translation. Emma Craufurd (Harper Perennial: New York, 1973), 105-116.
11. Brian J. Mahan, *Forgetting Ourselves on Purpose: Vocation and the Ethics of Ambition* (San Francisco: Jossey-Bass, 2002).
12. Leo Tolstoy, *The Death of Ivan Ilyich*, translation. Rosemary Edmonds (New York: Bantam Books, 1981) 126-127, cited in Mahon 71.
13. Thomas Addington and Stephen Graves, *A Case for Calling: Discovering the Difference a Godly Man Makes in His Life at Work* (Fayetteville, AR: Cornerstone Alliance, 1997) xiii.
14. Parker Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco: Jossey-Bass, 2000), 10. ■

“Discovering vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess.”
—Parker Palmer

—PROGRAM AGENDA—

Association of Southern Baptist Colleges & Schools Annual Meeting
June 5-7, 2005 • Westin La Cantera Resort, San Antonio, Texas

—SUNDAY—

1:00–6:00 p.m.
Registration

2:00–4:00 p.m.
ASBCS Board of Directors' Meeting

Dinner on your own

7:00 p.m.
FIRST PLENARY SESSION

Presiding: Andy Westmoreland, ASBCS Board Chairman
Welcome: Andy Westmoreland, President, Ouachita Baptist University
Welcome to Texas
Devotional
Announcements and Review of Schedule: Bob Agee, Executive Director, ASBCS

***Spouses Meeting**

Introduction of the Hester Lecturer
HESTER LECTURE: “Public Policy Issues Facing Independent Colleges and Universities”
David Warren, President, National Association of Independent Colleges and Universities, Washington, D.C.

Benediction

*Spouses Meeting: Nelle and Carolyn Agee

—MONDAY—

7:30–8:45 a.m.

Presidents' Breakfast: – Speaker:

Denominational Relations: “Hitting the Moving Target: Measuring Success in College/Church Relations”

Facilitator: Walter Crouch, VP for Church Relations, Carson-Newman College

Public Relations Business Breakfast

9:00–10:30 a.m.

SECOND PLENARY SESSION

Presiding: Andy Westmoreland, ASBCS Board Chairman
Devotional
Announcements

HESTER LECTURE: “The Value of Working Together with in the Larger Christian College Family”

Bob Andringa, President
Council for Christian Colleges and Universities,
Washington, D.C.

10:30–10:45 a.m.
Break

10:45–noon
WORKSHOPS:

Presidents and Chief Academic Officers:

Legal Affairs Briefing:
Jim Guenther and Jamie Jordan

Development Officers:

“Advancement Services: The Advancement Cornerstone?”
led by John Taylor, Vice President, Ruffalo Cody

Chief Financial Officers:

“Update on Property/Casualty/Liability Insurance Consortium”
led by Richard Parker, CFO, Houston Baptist University,
and Richard Stipe, CFO, Ouachita Baptist University

Public Relations:

“Showing Return on Investment to your President for your Budget Instead of Cost or Expense for your Budget”
Stan Madden, Baylor University

Denominational Relations:

“No Spin Zone: The Difficulty of Creating a Consistent Message for Parent, Pupil, Pulpit, Pew, President or Professor,” Eric Pratt, VP for Christian Development, Mississippi College

Student Affairs:

Student Affairs Roundtable
led by Richard Franklin, V.P. and Dean of Students, Samford University

12:15–1:45 p.m.:

ASBCS Business Luncheon (Presidents and CAOs)

Luncheon for Chief Financial Officers

Luncheon for Chief Development Officers

Public Relations Luncheon: “FERPA on the University Campus,” led by Jim Guenther

2:00–3:30 p.m.

WORKSHOPS:

Presidents:

Chief Academic Officers:

“The Quantitative Side of Program Review: Credible Analysis that Leads to Action”
Dr. Mike Williams, The Austen Group (Founder and CEO), William Jewell University (Professor of English)

Development Officers:

“E-Marketing of Planned Gifts to Senior Adults”
led by Charles Schultz, president, Comdel, Inc. and author of Crescendo Software.

Denominational Relations Officers:

“There’s Gold in Them Thar’ Hills I: Mining Students from Baptist Churches” led by John Waters, V.P. for Enrollment Services, Brewton-Parker College

Chief Financial Officers:

“New Developments in Cash Flow Management” led by Betsy Burton-Strunk and James Eickhoff of Sallie Mae

Public Relations:

“PR . . . A Response to Crisis” led by Larry Brumley, Assoc. V.P. for External Relations, Baylor University and Terry Gaston, Director of Public Relations, Brewton-Parker College

Student Affairs:

Student Affairs Roundtable, led by Richard Franklin, V.P. and Dean of Students, Samford University

6:00–7:00 p.m.:

Reception

hosted by Wayland Baptist University

7:00–9:00 p.m.: Banquet

hosted by Baptist General Convention of Texas

—TUESDAY—

7:30–8:45 a.m.:

Chief Academic Officers’ Breakfast: “The Right Program Mix for Your Institution: Challenges and Opportunities,” led by Dr. Mike Williams

Denominational Relations Officers Business Breakfast

Public Relations Breakfast: “Benefits of the ASBCS to PR” led by Tim Fields, Director of Communications, ASBCS

CDO Breakfast

CFO Breakfast

9:00–10:15 a.m.

WORKSHOPS:

Presidents’ Roundtable:

Facilitator: Andy Westmoreland, President, Ouachita Baptist University

Chief Academic Officers:

Dr. Doug Viehland, Executive Director, Association of Collegiate Business Schools and Programs: Focus on Specialized Accreditation

Development Officers:

“The Proper Care and Feeding of Staff” led by Colette Murray, President and CEO, Paschal-Murray Co.

Denominational Relations:

“There’s Gold in Them Thar’ Hills II: Mining Development Opportunities in Baptist Churches” led by David Nowell, VP for Advancement, Carson-Newman College

Chief Financial Officers:

CFO Roundtable, led by Richard Parker, CFO, Houston Baptist University, and Richard Stipe, CFO, Ouachita Baptist University

Public Relations Officers:

“PR: Challenges of Affordability and Entitlement” led by Vicki Ikeler, President, Texas School Counselors Association.

Student Affairs:

Student Affairs Roundtable led by Richard Franklin, V.P. and Dean of Students, Samford University

10:15–10:30 a.m.

Break

10:30–noon

THIRD PLENARY SESSION

Andy Westmoreland presiding
Presentation of New Officers
Announcements
Introduction of Speaker:

HESTER LECTURE: “Accreditation Issues Facing Christian Colleges and Universities”

Jim Rogers, President of SACS Commission on Colleges
Benediction

2:00 p.m.

Golf Outing:

Arnold Palmer Course, Westin La Cantera Resort



Robert Sloan to Step Down as President of Baylor University

By Meg Cullar
The Baylor Line

After precisely one decade on the job, Dr. Robert Sloan Jr. will end his tenure as president of Baylor University on May 31. The next day, he will become Baylor's chancellor--only the third in the university's history--and will relinquish administrative duties of the world's largest Baptist university.



Robert Sloan

Sloan announced the move, which he said was a mutual agreement between him and Baylor's governing Board of Regents, at a press conference on Friday, January 21, at Baylor's law school. After opening comments by regent chair Will Davis, an Austin attorney, Sloan began his prepared statement with a reference to scripture. "There is a time and an appointed purpose for every event under heaven," he said, referring to the third chapter of Ecclesiastes. He explained that, even though his history at Baylor is long and his love for Baylor still strong, he decided to leave office because he believed that the time was right for a leadership change. He lauded the regents for their commitment to Baylor 2012, the university's ten-year vision, and noted accomplishments along the road to achieving the goals of that vision.

Sloan said that Baylor has "raced ahead" in the last few years, and he called it a privilege to "launch Baylor upon this exciting journey . . . and lead the university beyond the inertia of the status quo." He said, "Now that the voyage is well underway, it is time for someone new to navigate these sometimes choppy waters."

Sounding a familiar note in describing campus discontent, Sloan said that conflict is a natural side-effect of change. "We moved quickly and boldly to implement the vision and found that Baylor is not immune to the discomfort and insecurity generated by change," he said. "My leadership has often been a lightning rod for that discomfort."

The announcement, which Davis said was approved by Baylor's regents in a conference call the night before, came two weeks before the regularly scheduled meeting of

the regents in early February. On February 4, Davis announced that the Board of Regents had officially approved the deal and authorized a process for selecting a replacement for Sloan. Davis, in consultation with regent vice chair Jim Turner '69, will name regents to serve on a presidential search committee. In addition, Davis and Turner will appoint an advisory committee, which could include representatives from groups such as Baylor's Faculty Senate, the alumni association, and

the BGCT, Davis said. The search for a new president could take anywhere from six months to eighteen months, Davis said. In the meantime, Baylor will be run by an interim executive, he said. That person will be determined at the regents' April 28-29 meeting and will take office on June 1.

Sloan's new duties will include fundraising, student recruitment, promoting Baylor 2012, and working to secure the George W. Bush Presidential Library. ■

Trustees Elect Aguillard as President of Louisiana College

PINEVILLE, La. (BP)—Louisiana College's board of trustees voted 17-13 to name Joe Aguillard as the college's new president around 2 a.m. Jan. 18 as a crowd of students and faculty members awaited the decision.



Joe Aguillard

Aguillard will succeed Rory Lee, who announced his resignation March 15, 2004, to become executive director of the Mississippi Baptist Children's Village, the children's home affiliated with the Mississippi Baptist Convention.

In September, trustees elected Malcolm Yarnell as president, but Yarnell decided to return to his position at Southwestern Baptist Theological Seminary in Texas.

Aguillard holds a bachelor's degree from Louisiana College; his parents met there; he met his wife there; and all three of his children have attended the college.

"I have utmost confidence in Dr. Aguillard and his ability to lead Louisiana College to its greatest days," board chairman Tim Johnson said in a Jan. 18 news release. "Not only does Dr. Aguillard have the head for education, but his heart is definitely intertwined with Louisiana College."

Aguillard, 47, joined the faculty of the Pineville college in 2000 and has served as chair of the division of education, coordinator of the department of teacher education and associate professor of education. He agreed to a \$125,000 salary

and a five-year contract as president and will assume the position immediately.

The Southern Association of Colleges and Schools decided in December to place Louisiana College on probation for one year after finding that the school was not in compliance in matters of governance and academic freedom. The accrediting agency has given the school 12 months to meet standards for compliance, and Louisiana College officials have said they would strive in the coming year to maintain accreditation.

"Dr. Aguillard is a top-notch educator who is theologically sound," Johnson said. "He has the ability to help us effectively address the SACS situation and lead us to satisfying all of their requests. We as a board prayerfully support Dr. Aguillard, the faculty, staff and students of Louisiana College."

Aguillard was the superintendent of schools in Beaufort Parish.

The student body at the college named Aguillard the 2004 Professor of the Year.

On Jan. 13, a group of Louisiana College alumni and former faculty members filed a lawsuit against the board of trustees, claiming Aguillard's nomination was illegal because it did not come from the original search committee. Yarnell was that committee's first choice, and when he turned down the job, it offered another choice, Stan Norman of New Orleans Baptist Theological Seminary. Other trustees rejected that selection, and a new committee was appointed. The new committee, which was affirmed by the trustees 19-8, nominated Aguillard.

Aguillard earned an Ed.D. from Nova Southeastern University and two master's degrees from McNeese State University. ■

Arthur Walker, 78, Retired Baptist Education Leader, Dies

By Lonnie Wilkey

BIRMINGHAM, Ala. (BP)--Longtime Southern Baptist education leader Arthur L. Walker Jr. died Jan. 14 in Birmingham, Ala. He was 78.

Walker held a unique position in Southern Baptist Convention life as executive director of two SBC entities -- the Education Commission and the Commission on the American Baptist Theological Seminary. He held both posts from 1978 until his retirement in 1993. Both entities were dissolved in the mid-1990s under the SBC's "Covenant for a New Century" restructuring plan.



Arthur L. Walker

Following his retirement, Walker returned to his native Birmingham and taught part-time at Samford University for several years.

Walker spent his adult ministry in Christian higher education. He taught for many years at his alma mater, Howard College (now Samford University) in Birmingham, and served as dean of students and later vice president for student affairs at Southern Baptist Theological Seminary in Louisville, Ky. He was author of the book, *Southern Baptist Trusteeship*, while at the Education Commission.

Walker was remembered by colleagues and friends not only for his dedication and love for Christian higher education but also for his integrity and Christian faith and witness.

"He balanced well his multiple staff roles as [Education Commission] head, editor, writer, teacher, counselor and trusted friend," said Tim Fields who served with Walker at the Education Commission.

"Dr. Walker was a man of uncompromising integrity, unshakeable faith and impeccable Christian witness," said Fields, director of communications for the Association of Southern Baptist Colleges and Schools.

"His churchmanship, captivating preaching, deep concern for the welfare of others and dedication to excellence in Christian higher education are a testimony to his deep and abiding faith in Christ and to the mission and ministry of Southern Baptists," Fields added.

Bob Agee, former president of Oklahoma Baptist University in Shawnee, worked closely with Walker during his tenure as executive director of the Education Commission.

Agee currently is executive director of the Association of Southern Baptist Colleges and Schools (which at one time was under the umbrella of the Education Commission).

"He approached his work with a deep and genuine devotion to the cause of Christian higher education and with a heart to see Southern Baptists leading the way in quality education," said Agee.

"His marvelous background as an educator and his commitment to historic Baptist theology and polity equipped him so well for the task," Agee said. "He was always available to help schools whenever they needed him and he was an excellent resource for schools and state conventions."

Thomas E. Corts, president of Samford University and a fellow member of Brookwood Baptist Church in Birmingham, recounted, "As a preacher boy at Samford years ago, the potential of Christian higher education made a deep impression upon him — an impression deepened by his decades of service as a professor and administrator, and then as chief advocate for Baptist colleges and universities. He dedicated his life to that ministry."

James Taylor, president of the University

of the Cumberland (formerly Cumberland College) in Williamsburg, Ky., said Walker "had a profound, significant, enduring impact not only on higher education throughout the world, but also specifically on our Southern Baptist-affiliated institutions of higher education. He will not be soon forgotten, but will be long remembered for his enduring impact on the lives of many."

The Association of Southern Baptist Colleges and Schools awarded Walker the Charles D Johnson Outstanding Educator Award prior to his retirement.

Walker is survived by his wife, Gladys; a daughter, Marcia Walker Hamby, director of counseling services at Samford; and three grandchildren.

Memorials are suggested to the Gregory Arthur Walker Scholarship Fund, Samford University, 800 Lakeshore Drive, Birmingham, AL 35229.

Lonnie Wilkey, is editor of the *Baptist & Reflector*, newsjournal of the Tennessee Baptist Convention, and worked with Arthur Walker at the former SBC Education Commission. ■

Former President of Hawaii Baptist Academy Dan Kong Dies at Age 76

By Matt Sanders

HONOLULU (BP)--Former president of Hawaii Baptist Academy and one of the most influential leaders in Southern Baptist work in Hawaii, Dan Hen Chong Kong, died March 14 in Honolulu after a brief illness. He was 76.

Kong's ministry spanned more than 50 years, including his service as pastor of local churches, executive director of the Hawaii Baptist Convention (now Hawaii Pacific Baptist Convention) and president of Hawaii Baptist Academy. His ministry extended throughout the U.S. mainland as he preached in hundreds of churches during his extensive travels for the state convention and the Baptist academy.

"Dan's personal charisma, dynamic preaching style and obvious love for people and for God endeared him so quickly to others," HBA President Richard T. Bento said. "Through these relationships, he was a bridge connecting Christians all across the nation."

In 1954, Kong became the first Hawaii-born pastor of a Hawaii Southern Baptist church when he was called to First Baptist Church in Wahiawa, the oldest SBC-affiliated congregation in the islands. He moved to Olivet Baptist Church in Honolulu in 1960 and remained there until 1973 when he became development director for Hawaii

Baptist Academy. After serving as executive director for the state convention from 1983-88, Kong returned to the school as president.

During Kong's time at HBA, he was instrumental in helping the school acquire the high school campus and he helped start and develop the Mainland Advisory Council, a group of more than 300 mainland supporters who have contributed about 75 percent of all donations to the school over the past 30 years.

"Dan was tireless in his travels, covering thousands of miles and preaching at more than 100 churches," said Bento, who served with Kong at HBA. "His passion for God, for people and for sharing the Gospel was so evident in everything he did. He served HBA well and had the respect of his colleagues."

Kong earned his undergraduate degree at Georgetown College, and then went on to earn a master of divinity degree from Southern Baptist Theological Seminary

Kong was to have received an honorary doctorate from Georgetown College in May. Earlier, he received honorary doctor of divinity degrees from California Baptist University and Wayland Baptist University.

Kong is survived by his wife Mary Eleanor; four daughters, Danette Poole, Mary Verdine Kong, Edna Marie Kong and Betty-Jo DeFries; and three grandchildren. ■

Anderson College and Houston Baptist University Join ASBCS Tuition Exchange Program

Two new participants in the Tuition Remission/Exchange Program coordinated by the Association of Southern Baptist Colleges and Schools has increased participation to 39 member schools.

Anderson College and Houston Baptist University are the newest participants in the tuition remission program.

The program enables full time faculty members and administrators whose dependent children are eligible to receive tuition benefits at their home institution to receive benefits at a participating institution.

When a school requests to participate in the tuition remission program, the presidents of all participating schools are polled. Not all of the 39 participating colleges and universities have exchange agreements with all of the other participating schools (see chart on page 13).

To apply for tuition remission, contact the admissions office of the school your dependent wishes to attend. Eligible students must meet the usual requirements for admission at a host institution. The benefit will continue as long as the student is in good standing with the host institution and meets all other eligibility requirements.

A student may be required by the host institution to apply for any tuition grants (state, federal, or other) for which he or she is eligible. Any such aid must be applied to the cost of tuition at the host institution.

If a student can demonstrate need beyond tuition, he or she may be eligible to receive other forms of financial aid according to the regulations of the host institution.

In addition to the above requirements each institution is protected by enrolling a combined total of only five students per year under the plan; reviewing the program annually; retaining the right to exclude certain programs from the agreement; and retaining the right to establish conditions or make exceptions to the agreement.

Schools currently in the program but not participating with one or more schools can request to have those schools added to their exchange agreement and ASBCS will seek approval from the particular school or schools.

For additional information or to request that a school be added to your exchange agreement, contact Tim Fields, ASBCS director of communications, by phone at 615-673-1896 or by e-mail at <tim_fields@baptistschools.org>. ■

What is the first step?

When contacting the Admissions Office of the prospective host institution, the student should:

- (1) make it clear that admission is being sought under the Tuition Remission Agreement,
- (2) present a letter from the president of the home institution certifying eligibility on the terms described in this agreement, and
- (3) present a signed copy of the letter of intent (see sample letter below).

Sample Letter of Intent Baptist Colleges and Universities Tuition Remission Program

Dear College or University Admissions Office:

I understand that I am provided the opportunity to participate in the tuition remission agreement between:

_____ (home institution)

and

_____ (host institution)

because of benefits provided a member of my family through his or her employment.

I agree to accept this tuition exchange opportunity and enter into the agreement with a full understanding that I will represent myself in all ways so as to be in agreement with the practices, policies and understanding of the two institutions, and I will be responsible for the charges other than tuition, and that I will agree to avail myself of every scholarship or grant opportunity, public or private, that may be available through either of the institutions.

I accept this agreement as a position of trust as well as an opportunity to continue my studies in a Christian college or university environment.

Signed _____ Date _____
(signature of student)

Printed Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ E-mail _____

Name of parent or guardian _____

Title or position of Parent/Guardian _____

Association of Southern Baptist Colleges & Schools
Tuition Exchange Program
 (as of 4/06/05)
 X=Exchange Agreement with Specified School

	Anderson College	Averett University	Baptist College of Florida	Belmont University	Bluefield College	Brewton-Parker College	California Baptist Univ.	Campbell University	Campbellsville University	Carson-Newman College	Charleston Southern Univ.	Chowan College	Clear Creek Baptist Coll.	Cumberlands, Univ. of the	Dallas Baptist University	East Texas Baptist Univ.	Gardner-Webb University	Georgetown College	Hannibal-LaGrange Coll.	Hardin-Simmons Univ.	Houston Baptist Univ.	Howard Payne University	Judson College (AL)	Judson College (IL)	Louisiana College	Mary Hardin-Baylor, Univ. of	Mississippi College	Missouri Baptist Univ.	Mobile, University of	North Greenville College	Oklahoma Baptist Univ.	Ouachita Baptist Univ.	Southwest Baptist Univ.	Union University	Virginia Intermont	Wayland Baptist Univ.	William Carey College	William Jewell College	Williams Baptist College								
1. Anderson College				X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X					
2. Averett Univ.			X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X				
3. Baptist Coll. of Florida	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X				
4. Belmont Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X				
5. Bluefield College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
6. Brewton-Parker College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
7. California Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
8. Campbell Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
9. Campbellsville Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
10. Carson-Newman Coll.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
11. Charleston Southern	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
12. Chowan College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
13. Clear Creek Baptist Coll.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
14. Cumberlands, Univ. of	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X			
15. Dallas Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
16. East Texas Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
17. Gardner-Webb Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
18. Georgetown College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
19. Hannibal-LaGrange Coll.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
20. Hardin-Simmons Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
21. Houston Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
22. Howard Payne Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
23. Judson College (AL)	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
24. Judson College (IL)	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
25. Louisiana College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
26. Mary Hardin-Baylor, Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
27. Mississippi College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
28. Missouri Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
29. Mobile, Univ. of	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
30. North Greenville Coll.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X		
31. Oklahoma Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
32. Ouachita Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
33. Southwest Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
34. Union Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
35. Virginia Intermont Coll.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
36. Wayland Baptist Univ.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
37. William Carey College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
38. William Jewell College	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
39. Williams Baptist Coll.	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X



One teacher can open the mind of thousands.

No Nation Left Behind

by Carolyn Bishop, president, CGE

Americans look to state national, private, and alternative educational programs to ensure that each student receives a quality educational experience. The student's success depends upon a variety of factors including teacher skill, access to materials, educational facilities, learning environments, assessments, and individual ability and motivation.

On this same premise, some nations have little or no access to learning materials or age level educational experiences. There is no current globally supported awareness program to champion students in nations that are being left behind.

In John Agresto's April 16, 2004, article from *The Chronicle Review* on "What Higher Education in Iraq Needs Now," Iraqi institutions are reported to have libraries with either no books or outdated books. Some faculties have campuses that were razed by war and others are handicapped by damaged buildings and property. During the Consortium of Global Education's (CGE's) visit to Iraq sixteen months ago, we met Iraqi faculty members from three universities mentioned in Agresto's article. The universities of Dohuk, Salahaddin, and Sulaimania all were continuing class schedules and encouraging students to participate. They taught as global incidents made their whole nation a classroom for learning about freedom.

Students are also being left behind in many nations such as Myanmar, Syria, Libya, Afghanistan, Iran, Uzbekistan and Algeria. They are often disconnected from

core countries that share economic strength, financial systems, information technology, and rule by law. Continued disconnectedness guarantees their being left behind.

Who is concerned that these students not be left behind? How can we connect with Iraqi students and other global students looking for a lifeline? Now is the time for them to see education at its best when they are living in a laboratory of educational potential for teaching freedom principals and testing practices. In the recent book about Afghanistan called the *Bookseller of Kabul*, the main character perseveres against government and outside adversaries to keep selling books. He hides them, puts them with friends, cuts out pictures so they are only text, and keeps his passion for distributing written texts. His commitment kept the educated in Kabul connected during a very volatile time in their nation's history. Twice he was imprisoned for selling books.

Can we participate in preserving an educational link by providing technology, or by providing updated textbooks and library access, or by rebuilding classroom and lab facilities? Or will it be by reaching out to educational experts who have a passion for teaching and learning?

Structures are important, yet the lifeline of any movement for change depends on connecting people. Educators need to step up to this global task. Faculty with a heart for teaching and service must go and



Carolyn Bishop, CGE president, second from left, poses with students from Kabul University.

share their educational passion and skills.

Consider being one of the connectors to provide access to learning and find ways to keep that window open through our 21st century options. Take a few weeks and teach at schools in "left behind" nations or spend a sabbatical making a difference where it only takes one teacher to open the minds of thousands. Find out how to communicate with a faculty member in countries mentioned above or others equally disconnected. CGE is a consortium that cares, and our efforts have now become a lifeline of care. ■

Carolyn Bishop, president of the Consortium for Global Education, can be contacted at 1503 Johnson Ferry Road, Suite 100, Marietta, GA 30062, phone 770-321-4897, fax 770-321-4910, e-mail: <info@cgedu.org>.



Gifts & Grants

Gordon E. Inman Gives Belmont \$10.5 Million—Largest Gift in School History

Nashville entrepreneur and business leader Gordon E. Inman donated \$10.5 million to Belmont University—the largest single gift in the university's history—to help pay for construction of the new 100,000-square-foot two-building complex that will house the Gordon E. Inman College of Health Sciences & Nursing on the Belmont campus in Nashville, Tennessee.

Otto and Kathryn Strock Give \$1 Million To Charleston Southern University

Dr. and Mrs. Otto and Kathryn Strock of Charleston have announced a commitment of approximately \$1 million in donations to Charleston Southern University. The first \$200,000 is a challenge gift, encouraging the University to raise additional funds for a Christian Leadership Center. The balance of the commitment is set aside in a deferred giving plan and will be used to establish the Otto M. and Kathryn M. Strock Endowed Scholarship. ■

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